

A composite image featuring two men in graduation attire against a brick wall background. On the left, a man with a long, full grey beard and mustache wears a black mortarboard and gown. He holds a dark blue book with gold-tooled decorations. On the right, a younger man with dark hair and a beard wears a blue mortarboard and gown, smiling broadly. A white scroll or diploma is visible in his lower right.

Islamic Education VS Worldly Education

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Contents

<i>The start of the movement for religious schools</i>	2
<i>The importance of religious teaching</i>	6
<i>Religious institutions and mosques</i>	9
<i>What is awareness?</i>	12
<i>The connection between modern-day education and economic prosperity</i>	14
<i>Three pillars of education</i>	17
<i>Upbringing.....</i>	18
<i>The position, role, and responsibilities of teachers</i>	19
<i>Guardianship of the teachers</i>	22
<i>Appearances of Islam and Facts of Islam.....</i>	22
<i>Understanding the Quran</i>	25
<i>Religion as a guarantee of physical health is a divine prescription.....</i>	26
<i>Qualities of students who are associated with religious institutions</i>	28

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Islamic Education vs Worldly Education

The start of the movement for religious schools

This movement began in 1834. The effects of the Western education system also impacted Muslims. Muslims observed that education was being integrated with employment, and worldly education, being job-oriented, gained significant importance. Consequently, humans became more like earning animals. Along with being job-oriented, worldly education institutions, that is, non-religious schools, provided unrestricted freedom to students, which became an appealing aspect. This resulted in unrestrained sexual relations, and general waywardness becoming common. In such non-religious environments, fundamental principles of life were given secondary importance.

As a result morality became an additional, rather than essential, aspect. Graduates from these institutions found it easier to secure employment with their degrees. They became so westernized that they regarded every word and idea from Western thinkers as divine revelation. Concurrently, practicing their religion was viewed as traditionalism and conservatism.

In short, Western influence has deeply permeated their thoughts and perspectives, beliefs and ideas, morals and actions, society and economy. Everything that brings pleasure and comfort to the self has become beneficial to their lives. Just as spiritual outcomes are impossible from physical exercise, spiritual progress is not possible through materialistic efforts. Their luxurious lifestyle and displays of prosperity have become a guiding light for the coming generations. The attraction of materialism is such that despite being from different countries, cities, languages, and dialects, people are united in the corruption of thought and mind. Gradually, these people have dedicated their lives to the abandonment of religion

and have ingrained in their minds that religious devotion and religious knowledge are matters for a few unsuccessful, miserable, and disturbed minds. The truth is, this is all a pleasant and attractive notion.

The purpose of acquiring worldly knowledge is to build a future, not to build character. Materialistic culture is the result of worldly knowledge, and it gives nothing to humanity except selfishness and irresponsible behavior. Western civilization is a god disgusted civilization, and those who graduate from such institutions are also disgusted from religious knowledge.

A person's entire existence revolves around their appetite and desires when they have worldly knowledge, meaning that there is no difference between humans and animals in terms of living.

Fourteen hundred years ago, literacy was not as important as it is today. This is because the world has advanced so much that due to industrial and scientific progress, acquiring worldly knowledge has become

essential. Today, the world is in the hands of those who possess technology. Scientific progress and scientific knowledge are directly related to the necessities and means of life. The abundance of these is also known as a high standard of living. To elevate their standard of living, people have made the pursuit of worldly knowledge as their life's purpose. In other words, the means of life and the necessities of life which are merely means to live, have taken the place of the purpose of life. Because humans regard material possessions as everything. Materialistic people began to respect those who had more material possessions. The purpose of scientific knowledge and progress is to raise the standard of living, but this has no relation to the standard of humanity. In fact, the decline in the standard of humanity is a direct result of this. In this regard, the needs and purposes of science are far removed from religious objectives. In the eyes of religion, material things are secondary. They are servants for the means of life, not

the purpose of life. Worldly education has become a means of future building rather than character building.

The importance of religious teaching

Religious schools foundations are based on the principles of divine law. The freedom of students and their demands is subject to a set of principle, and there are defined boundaries for it. The primary objective of education here is the development of human personality, while obtaining a professional degree through worldly education is an additional aspect. A religious seminary, along with teaching religious knowledge, also serves as a means of spiritual training. In the special environment of the religious schools, a person is repeatedly nourished with trust in God and awareness of the hereafter. Here, spiritual knowledge enhances the beauty of character, while material or worldly knowledge enhances the beauty of appearance.

Human character is refined by two things:

1. The power of knowledge.
2. The power of ethics (action).

Knowledge is not just one aspect of life, rather, it is connected to all aspects of life. After the finality of prophethood, the scholars of the Ummah hold the position of prophethood, and they now have to fulfill the same responsibilities for which prophets were sent. These responsibilities are essentially twofold.

- Managing the affairs and issues of the Ummah in light of Shariah.
- Conveying the eternal message of Islam to all nations.

Thus, there was no clear line of action available to the general public. In such circumstances, the scholars provided Muslims with a sense of direction. The Prophet Muhammad (peace be upon him) emphasized the great importance of religious knowledge.

For example, in a **Hadith**, he said: "It is forbidden to withhold knowledge to others."

Abu Hurairah (may Allah be pleased with him) narrated that the Prophet Muhammad (peace be upon him) said: "If someone is asked about a religious matter and he conceals it, On the Day of Resurrection Allah will put him in the reins of fire."

Hadith: "The best person is the one who is most beneficial to others."

Hadith: "A little action with knowledge benefits, but much action with ignorance does not benefit."

Imam Mutarrif (may Allah have mercy on him) said: "The virtue of knowledge tops the virtue of action."

Islamic Knowledge and Faith

The connection between Islamic knowledge and faith is very deep. What is faith? It is the conscious and spiritual discovery of the truth of God's religion.

The word "education" is derived from "knowledge," and knowledge means to know and be aware. In this context,

the education of the Quran means knowing, understanding, and becoming familiar with the commands of the Quran. This is only possible during the process of Quranic education, along with learning and teaching the words of the Quran, the meanings and messages of its verses are also learned and taught. In reality, if we observe, in every book, words are a means to convey meanings and messages, which are the purpose of the book. Therefore, when it comes to the Quran, understanding the text is as essential as reading it.

Religious institutions and mosques

Mosques are the houses of Allah, just as religious schools are the homes of the Messenger of Allah (peace be upon him), and a student of knowledge is a guest in the house of the Messenger of Allah (peace be upon him).

The spoiled student of the religious school cannot be made anywhere and the made student of the religious school cannot be spoiled anywhere.

There is a growing era of weakness in faith day by day. In such circumstances, the need for religious education is very high. However, contrary to this, the chase of worldly education and secular sciences has gained so much importance that religious education is being neglected completely. Because of this neglect, corruption is appearing in thoughts and actions.

There are 57 Islamic countries in the world, while there are 177 countries in the entire world. Despite this, neither are Islamic laws fully enforced in any Islamic country, nor is there an Islamic education system. In India, the educational neglect of Muslims is due to historical factors, social influence, language differences, and religious conflicts. By eliminating Urdu language in school and Government institutions, the religious language of Muslims has been suppressed. In the current context of Muslims in India, it is essential for every child to learn Urdu because our mother language is in Urdu, and understanding the Quran is facilitated through Urdu. The concept of the word "education" includes both

teaching as well as training. Religious schools are symbols of the knowledge of God and love for God. Religious schools are the guarantors of the beliefs, faith, religion, and Shariah of the Islamic community. The knowledge of religion is necessary for the purification of the soul and the heart, and for self-discipline. It is essential for the Muslim community to stay connected with religious scholars. Those who adhere to this principle achieve success in both this world and the hereafter.

Today is the age of globalization which is the age of comfort-seeking, and the age of secularism. In other words, it is a time of intellectual and ideological corruption. Every person must protect themselves from such corruption. In such circumstances, read the Quran with understanding, learn from teachers, and benefit from religious schools.

After the fulfillment of obligatory duties, the best act of worship is the gaining of religious knowledge and its

propagation. Just as the sun is recognized by its light, the night by its darkness, and the flower by its fragrance, similarly, a person is also identified by their knowledge. Knowledge transforms an ordinary person into an extraordinary one. Knowledge is the sole and certain means of all kinds of human progress. Education is an integral part of human life (like air, water, and food), and whatever is an essential part of life is certainly a part of Islam as well. The foundation of Islam is based on knowledge and the pen, which highlights the importance of education in the Islamic system. The journey of Islam begins with knowledge, and the commencement of action starts from the world of knowledge and thought.

What is awareness?

The unawareness of Muslims is like the weakest link in the strong chain. Because of this, despite other good works, the strong chain of the Islamic movement and Muslim education keeps breaking.

(The strength of the chain is tested through its weakest links)

- (1) The purpose of education, whether religious or worldly, is not merely to provide people with certificates for employment. Rather, the main goal is to make the individuals of the nation aware and conscious, and this is the first step in nation-building. Education makes a nation civilized and conscious.
- (2) Awareness means that individuals of the community develop the ability to view life's problems within the eternal framework of the universe.
- (3) Awareness means considering aligning one's will with God's will as the true measure of success.
- (4) Awareness means understanding partiality and impartiality, and being able to distinguish between good and evil, truth and falsehood.

- (5) The ordinary eye sees only apparent things, but the educated eye perceives abstract things and recognizes the truth.
- (6) For a believer, both intellectual awakening and spiritual uplift are essential.
- (7) A person's actions are the result of their thoughts. The more knowledge one has, the more profound their thoughts will be, and the deeper their thoughts, the better the outcome will be.
- (8) A righteous society is the name for a collective of aware individuals. Education is the means of awareness, through which the flames of consciousness illuminate far and wide.

The connection between modern-day education and economic prosperity

Today's individual and social necessities and economic issues are deeply intertwined with modern scientific and technical education. In such circumstances, it is commendable for Muslims to take interest in these

matters, and striving for education in such institutions is a positive effort. However, it is noteworthy that when Muslim students complete their education in these institutions, they often become accustomed to an environment and society that may lead them towards religious indifference. To the extent that they may not even pronounce the first word of the Quran correctly.

Every human being inherently faces a contradiction in their purpose: on one hand, the purpose of life and its demands, and on the other hand, the means of life, which are the needs of the body with a long list. The purpose desires that full attention and time be dedicated to it, while the body demands that its needs be fulfilled. Intelligence dictates that one should analyze the essentials of life and restrict the limitations of necessities and sustenance by their effort and time, so that more time is spent exclusively in the prosperity of Islam and divine contentment. The more time spent in Islam, the more such conditions and situations arise in human life. This psychology demands that, situations arise in human

life so that qualities can emerge from situation. If worldly knowledge is acquired, the world will prosper, and if knowledge of the hereafter is attained, then the hereafter will prosper. The benefit of worldly sciences is until death, whereas knowledge and action for the hereafter benefit both the world and the hereafter. If worship is divine, then from the world to the grave, then to the field of resurrection, then to the accountability, and finally reaching paradise. However, eating and drinking are only until the grave, after which the accountability begins.

The current state of Muslims is that Muslim society is recognized for illiteracy and backwardness. For Muslims, the single-point formula is education alone. Muslims should exert all their efforts towards education so that one hundred percent of the people become educated. Compared to education, everything else is considered secondary.

Hadith: "On the Day of Judgment, the ink of a scholar's pen will weigh more than the blood of a martyr.

Saying: The time spent in sleep of a scholar is better than the worship of an ignorant person.

Education makes a person capable of understanding religion at a deeper level, and religion enables a person to pursue education with true spirit. Education is a continuous process that continues throughout a person's lifetime.

Three pillars of education

- (1) Parents
- (2) Students
- (3) Teachers

The desired educational outcome is achieved through the collective efforts of these three: the link between parents and students, and the link between students and teachers. Among these, the role of teachers is the most crucial.

The purpose of education is human development. Religious knowledge is the purpose of life, and worldly sciences are necessities of life. Do not replace purpose

with necessity; keep necessity in its place. The aim of religious education is to produce a good citizen, a responsible human being, and a God-fearing Muslim.

Teaching is essentially human development, and it is a prophetic mission. This task is as sacred as it is challenging. There is a Chinese proverb that says, "If you are planning for a year, sow rice; if you are planning for a decade, plant trees; if you are planning for a lifetime, educate people." If education is a means of human development, then mere imparting of knowledge alone cannot fulfill this task; rather, correct knowledge, environment, and true upbringing are essential.

Upbringing

A plant needs only air, water, light, and fertilizer initially. But it also requires trimming; without this, it can become a wild forest instead of a garden or orchard. The same applies to humans. Education is essential for the completion of a child's personality and the prevention of falsehood and hypocrisy. Therefore, along with teaching,

literacy, and imparting knowledge, cultivating character, recognizing abilities, and refining personality traits are essential. This means that education must be accompanied by upbringing. Hence, a good teacher is not only an educator but also a creator of humanity and builder of character.

The position, role, and responsibilities of teachers

Education and teaching are sacred and honorable professions; therefore, teachers and educators are regarded with dignity and respect. A teacher is not only a means of individual development but also contributes to the construction of society and the purification of an era. Hence, where a teacher holds a high position and rank, their responsibilities also increase accordingly. A teacher who acknowledges their responsibilities in a conscientious manner is truly worthy of respect and honor, whereas one who does not is merely an employee.

Teachers should be freed from financial needs so that they can fully engage in their work with dedication. Teachers are indeed a great blessing from Allah, entrusted with knowledge.

For a teacher, students are like a mirror. Students do not just read the words spoken in lectures and the writings on the blackboard; they also observe and absorb the actions, habits, and behaviors of their teachers. Therefore, it is essential for teachers to pay attention for the sake of students' education and upbringing. Those teachers who aim to impart values and aspirations to students must first discover these qualities within themselves. Only then can they fulfill the role of sincere and genuine educators and benefit society.

Students reflect what is present in their teachers. Teachers should be concerned about the health of their students and should impart lessons on general health. However, if a teacher is indulging in habits like use of tobacco, drugs, inappropriate attire, or bodily uncleanness, they are teaching practices that contradict

their own teachings, thereby undermining their credibility.

A religious institution that recommends wearing a uniform cap on children's heads while its administrators themselves are uncovered cannot effectively advocate principles of modesty, and purity among female students. This contradiction cannot sustain a healthy educational environment unless resolved. Therefore, it is considered essential to provide training to teachers so that they can symbolize the values they wish to instill in their students. Only then can a virtuous cycle of learning be established.

Teachers should refrain from engaging in gossip and insult to stand-in a fraternal atmosphere among students. For educators, the utmost importance lies in their attention, responsibility, and accountability. In any educational institution, both the administration and teachers play key roles that not only define the institution's standards and dignity but also reflect the dedication and commitment of its educators. They are

accountable not only to the management and the public but also to Allah.

Guardianship of the teachers

If education is a sacred and honorable profession, and teaching is a prophetic calling, then it should not be evaluated in financial terms. The noble prophets who were teachers of humanity proclaimed that they do not seek any reward and their reward lies with Allah. It is the responsibility of society or the institution to ensure full support and care for teachers because having a good system is essential for achieving noble goals.

The compensation given to teachers is not payment for education but a recognition of the time they invest. Compensation for education cannot be in the form of money, and if teachers' expenses are not fully covered, they should not hesitate to learn additional skills for their fulfillment.

Appearances of Islam and Facts of Islam

In this world, everything has two aspects: an apparent side and an internal side. The apparent aspect of a human being is their body, while the internal aspect is their soul, which is the essence. Similarly, in Islam, acts of worship have two aspects: one is the form of worship, and the other is the spirit of worship.

- Essence of Prayer: Clear submission and humility.
- Essence of Fasting: Patience, endurance, and self-control.
- Essence of Charity (Zakat): Goodwill and compassion.
- Essence of Sacrifice: Pleasing Allah and making the Hereafter one's goal, among other aspects

In the Muslim community, there is great emphasis on the appearances of religion, but there is little focus on understanding its realities. Many practices are given importance, such as reciting the names of Allah, but without awareness of His greatness. Nasheed and Qasidas (rhymes and poems) about the Prophet are highlighted, yet there is little interest in truly obeying the Prophet. Interest is shown in reciting the Quran, but

there is unwillingness to ponder over its meanings. There is much enthusiasm in praising the ethical virtues of Islam, but few seize the opportunity to act upon its ethical teachings.

The recitation of the Kalimah (declaration of faith) is emphasized, yet there is little interest in understanding its requirements and demands. The incomplete image of Islam persists in minds, but efforts to understand its complete and comprehensive vision are lacking. What is the reason behind this? The reason simply lies in the fact that people understand Islam only through its outward manifestations rather than its true realities.

Today, it has reached a point where people are not reading the Quran even for seeking rewards. Instead, the Quran is being read only for the purpose of sending rewards for the deceased. The law that was meant to guide the living is now being read for the dead.

Saying of Hazrat Ali (may Allah be pleased with him): On the Day of Judgment, there will be an account of wealth, but no account will be taken of knowledge.

Hazrat Imam Abu Hanifah (may Allah have mercy on him) taught for 30 years, trained 800 students, and 50 of his students became judges.

Understanding the Quran

Essential knowledge for Understanding the Quran:

Ilm al-Hadith	The knowledge of Hadith
Ilm al-Tajweed	The knowledge of Proper Pronunciation of Quranic Recitation
Ilm al-Fiqh	The knowledge of Islamic Jurisprudence
Ilm al-Sarf	The knowledge of Morphology
Ilm al-Tarikh wa Seerah	The knowledge of History and Biography (of the Prophet)
Ilm al-Nahw	The knowledge of Grammar
Ilm al-Tafsir wa Hayat Sahaba	The knowledge of Interpretation and the Lives of the Companions
Ilm al-Lugha	The knowledge of Language

Ilm Nasikh wa Mansukh	The knowledge of Abrogating and Abrogated Verses
Ilm Asbab al-Nuzul	The knowledge of Occasions/Causes of Revelation
Ilm al-Ma'ani	The knowledge of Semantics
Ilm al-Bayan	The knowledge of Rhetoric
Ilm Tasawwuf al-Haqiqi	The knowledge of True Sufism
Ilm al-Badi'	The knowledge of Literary Devices
Ilm al-Fara'id	The knowledge of Inheritance
Ilm al-Aqa'id	The knowledge of Beliefs
Astronomy	The study of celestial bodies and their movements
Geology	The study of the Earth's structure and substances
Psychology	The study of the mind and behavior
Physiology	The study of the functions and processes of living organisms
Science	The systematic study of the structure and behavior of the physical and natural world through observation and experiment
World History	The study of global historical events and trends
Knowledge of the Torah and the Bible	The study of the holy scriptures of Judaism and Christianity

Religion as a guarantee of physical health is a divine prescription

There is a popular saying that "Health is a thousand blessings." This is absolutely true. If one has health, one can work hard for any kind of success. Those deprived of health can neither engage in worldly struggles nor participate in religious activities. Given the importance of health and well-being, both religious teachings and human society places a great emphasis on maintaining health. Around the world, April 7th is celebrated as World Health Day. The World Health Organization (W.H.O) is also established to raise awareness about health and to liberate human society from various diseases. On April 7th, World Health Day, efforts are made on a global level to address different diseases and work towards their prevention.

Despite all these remedial measures, it is a fact that, at present, the proportion of diseases in human society is increasing despite modern medicines, brand new treatments, and the amazing advancements in medical science. Thousands of people are falling into the arms of death. The current human society, traveling in the light

of science, has succeeded in discovering new treatments for various diseases. However, the real root cause of diseases is being overlooked.

Medical science does not consider why there is an abundance of diseases in contemporary human society. The fundamental cause of the proliferation of diseases is the disregard for religion and the distancing from religious teachings. History bears witness that in the times when piety was prevalent in human society, the proportion of diseases was nominal. However, as irreligiosity replaced piety, new diseases began to spread.

The main point is that religion is a way of life. The One who created us also provided the law of life (Islamic teachings). These divine laws, just as they guarantee success in the afterlife, also offer complete protection for physical health.

Qualities of students who are associated with religious institutions

Those who are associated with religious institutions will have qualities such as God-fearing and truth-seeking. Their lives will be oriented towards the Hereafter, and they will be among those who enter into complete peace. Their beliefs include that Allah is the owner of everything they possess, life is a gift from Allah, and it is entrusted to them. They use it according to Allah's will, knowing that one day Allah will reclaim His trust, and then they will be held accountable for their lives. They will safeguard their minds from evil thoughts, protect their eyes from seeing evil, prevent their ears from hearing evil, and guard their tongues so that only truth emerges from them. They prioritize feeding their stomachs with lawful sustenance over fulfilling desires, never raise their hands unjustly, never walk on the path of wrongdoing with their feet, never bow their heads before falsehood, and never fulfill their desires or life necessities through injustice or improper means.

They embody goodness and integrity, hold truth and honesty dearer than anything else, hate injustice and

immorality more than anything, and will attain worldly knowledge but will view life through the lens of the Hereafter. A Muslim scientist's belief in God will increase as much as his mastery over science deepens, and they will become grateful servants of Allah. Their belief will include that these abilities, talents, and intellect are all gifts from Allah. Similarly, in history, economics, politics, law, and other sciences and arts, a Muslim will not lag behind in research and thoroughness. They will study every subject correctly, pursue the correct purpose, and achieve correct results.

In politics, their main focus will be on ensuring peace, justice, kindness, and integrity in the world. They believe that Allah is the Creator of the universe, the Owner of the universe, and the Ruler of the universe. In such a state, Allah's command will prevail in the universe. They will not be materialistic, slaves to desires, greedy. They will be content with lawful earnings, favor living a simple life, fulfill the rights of every individual, refrain from harming anyone, perform goodness and kindness with

everyone, and seek nothing for themselves in return. Everyone will respect and love them because they will be true to their promises, honest in their dealings, and trustworthy.

If a graduate from a religious institution lacks these qualities, then their education is in vain. Conversely, expecting such qualities and character from someone who has graduated from a worldly institution is pointless. This is because worldly sciences do not teach such beliefs, as stated by a philosopher:

"We are taught to fly in the air like birds and to swim in the water like fish, but how to live on the earth we do not know." (Martin Luther King, Jr.)

وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

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